

whilst the Rose Croix degree was conferred upon a Parsee. Such is the universality of Masonry.

Shanghai is the principal seat of Freemasonry in China. Here there are seven lodges, three of which work under the English constitution, two under the Scottish, one under the American, and one under the German.

Our distinguished brother James H. Neilson, in a letter to the *London Freemason*, claiming seniority in age for the Grand Lodge of Ireland, says:—

"It is a well-known rule that the junior Grand Lodge applies to the senior for recognition and exchange of representatives. The first Grand Lodge applying for such to Ireland was Scotland, and the second was the present United Grand Lodge of England. The Grand Lodge of Ireland never asked any Grand Lodge for recognition or exchange of representatives, its position being such that it has always to be asked to grant these favors.

"I hope in June next our Irish provincial brethren will attend, and assist in carrying the Quarterly Communications, and the brethren who wish to stop the system of re-election for the period of three years each must give notice at latest in May next to change Law 32.

"One thing is clear—that all brethren should join in having next November brethren proposed and in December elected who will never be absent from their places in Grand Lodge, whether the meetings be as at present or quarterly, as I hope sincerely they may be in the future."

Bro. Josiah Drummond, of Maine, takes issue with those who contend that there were no Grand Masters before the existence of Grand Lodges. He says:—"Freemasonry existed long before 1717, as an operative institution it is true, with a Grand Master with almost supreme power at its

head; it had been gradually changing from an operative to a speculative institution; the Grand Master had met all the Craft in 'general assembly,' and presided therein annually; but in 1717 a change was made, and instead of the whole Craft meeting in 'general assembly' with the Grand Master at their head, they met by their representatives in Grand Lodge, with the G. M. at its head. The change in 1717 was merely that from a general meeting of the Craft to make laws to a representative form of government. The change from the operative character of the institution to the speculative had happened before. So we repeat, that Grand Masters existed in fact as well as in name before Grand Lodges did."

CREDULITY.—The principles of Freemasonry are universal; they include duty to God, to country, to neighbor, to self. These are amply illustrated in the symbolic degrees, and no genuine brother will doubt their efficacy; they do not invite credulity or encourage skepticism, but being broad and tolerant of themselves, they rest upon infinite knowledge, sustained by divine justice.

The multiplication of societies and their rapid growth within the last few years, seems to have acted as a stimulus which has created among Masons even, a desire for more degrees, and for additional organizations. A survey of these may reasonably be indulged, and the information gained may be helpful; it can not be possible that from them nothing good may be evolved; but it is possible that the credulous brother may become over zealous, and so hurtful to Masonry, opinions may be formed as much from desire as from knowledge, and thus the wish becomes father to the thought, but the thought which leads direct to the door of truth reaches a far higher plane than can be bought in degrees, or purchased without knowledge.—*Liberal Freemason.*